

The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

The Purchase of Peace.

The "official returns" from the last Fourth of July celebration are now in, according to the American Medical Association. The number of injured and killed in connection with our "glorious Fourth" is 5,628. Of these seven hundred and sixty three were killed, fifty five deaths resulting from lock-jaw induced by blank cartridges, giant fire crackers, etc. This is no unprecedented record, about the usual number of victims the American people are accustomed to immolate on the altar of their country's independence. On the next fourth of July a number equally as great, probably greater, will be offered up in the same bloody, but matter-of-fact manner. There have been, we believe statistics show, more people killed in celebrating the day of American independence, than there were men slain in battle winning our independence and making that day possible. Peace is sweet but comes at high price and untold sacrifice.

Cash-Nexus. It was John Ruskin whose ire was poured out so mercilessly on those who feel that their duty toward their fellowman is done when "they pay for what they get." You find people of that sort—want only what they pay for, and think they pay for all they get. All such go upon a false theory of values. None of us pay for all we get. We may pay for the actual utilities: we do not pay for actual values, and there is a vast difference. You pay your neighbor for his corn, you do not pay him for his courtesy and kindness. You pay him for his farm, you do not pay him for his friendship. The best values of life, those of greatest esteem and worth, are not paid for. Ruskin was right in declaring that no man's obligation to his fellow was settled upon a cash-nexus basis. You reduce the world to a purely material basis when you say you get what you pay for and pay for all you get. That is only the gross,

erude, brutal side of life. In very truth your heart longs for more than you buy, and your soul pleads for more than you purchase. So does your neighbor's. The men so very "honest" with the greatest certainty are often the most dishonest men in the world.

The Place of Prayer. If one cannot be reverential at the place of prayer, the house of worship, one would better not go there. No service there is worth while that does not call one to humility, devotion, reverence. Be it prayer meeting, song service, Sunday-school, or preaching, unless there is reverence on the part of the worshippers the service would better not have been at all.

If the sermon is denunciation, abuse, light, frivolous, filled with fun or levity, then there was more evil than good, for one thing God requires of man, and that is that the approaches to God be through awe, humility, deep reverence.

The levity of some of our church gathering is appalling. Some are ready to laugh, be indifferent, see things that are ridiculous, interpret the serious in terms of the ludicrous. All of which is the abomination of desolation and sin. It is not what we hear at church, or say, or sing there that uplifts or edifies. Nay, verily. Has the soul through and in the service been led to bold converse with God, become humble in His presence and reverential before His altars? If you cannot be respectful and reverential in the house of God—stay at home, which is far better.

The Call of Ancestry. Prior to the mereantile and manufacturing stage of man was the agricultural stage. And prior to the agricultural was the shepherd or nomadic era. In that period man roved and wandered. Abraham lived in the later nomadic era. It is difficult for man to shake off the inherited tendencies of the far past. The call to him of his far remote ancestors is loud and long. Many haven't the will, or the discretion to give deaf ear to this call. Hence tramps and hobo's, and the globe trotters of our day. Some really intelligent and well-to-do people tramp by preference. Here is a striking case only one of many, told of by a New York exchange:

At Montclair a man was arrested on the charge of vagrancy and taken before a magistrate. When informed that he had been arrested for vagrancy the prisoner began a discourse that took up the history of tramp life from the middle ages. He was a scholarly talker and pointed to Napoleon as an illustrious predecessor of the modern hobo. Napoleon tramped all over Europe and was arrested only at Moscow and Waterloo. The magistrate was so impressed with his oratory that he said to him: "You are not a tramp; you can make a living as a campaign orator. Will you get out of town if I discharge you?" He promised to do so. This is not an exceptional case. Among tramps are many educated persons.

The appraiser of the estate of the late Russell Sage has made his report which is approved by the court. The estate amounted to \$64,153,809.91. Twenty-nine relatives received \$650,000; twenty five nephews received \$25,000 each; four lesser relatives \$6,250 each; the State, by inheritance tax, gets \$667,538.01 and the widow, Mrs. Sage gets \$63,778,800.

The best indication of a return to prosperity and recovery from the "panic" that we have seen lately is that the Southern Railway has resumed its work of double tracking on its main line from Washington to Atlanta. Work has been resumed, we are told near Lynchburg and is to be pushed vigorously. This is indeed good news for many industries.

An attempt to assassinate Governor Fort of N. J. for closing up the saloons of Atlantic City was narrowly averted by the vigilance of a postal clerk. An infernal machine of powder, bullets and matches, was sent through the mail addressed to the governor, but a clerk became suspicious, called in a post-office inspector and with care opened a package which if untied in the ordinary way would have likely sent a few bullets through its intended victim. The saloon keepers of Atlantic City are very indignant that they should not be allowed to violate the laws of God and man by selling liquor on Sundays.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR SEPT. 20.

By Prof. W. A. Harper, Elon College.

A Few Suggestions.

Review Lesson, I Sam.-II Sam. 5:5. Read Psalms 18.

Golden Text: And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. II Sam. 5:12.

There are various ways to conduct a review. The way not to conduct it is the one so largely followed of asking a scholar what is the subject of the first lesson, another its golden text, and a third its topical outline, and then likewise with the other lesson. That is to make the review a weariness to the flesh and a torture to the spirit. Few classes can survive it. A few methods are herewith suggested.

1. A written examination, provided you announced a quarter ago that you would do this. If you did not, it will be best to postpone this method to a later time for some other quarter. If you did then some of the questions for such an examination might well be as follows, only one or two of them or a choice of a few of them for comment: Samuel, Hebron, The Philistines, Saul's Character, The Kingdom of Israel at the beginning and at the end of Saul's reign, David's Early Life, David's Life at Court, David in Exile, An Appreciation of Jonathan, The First Book of Samuel—What it means to us.

2. The Lesson Method. It was suggested last time in these notes, that you assign to eleven different pupils a lesson each, for which they were to be individually responsible; the others to fill in their omissions or you to elicit them by skillful questioning. If you did this, you will now call for each lesson, expecting all to be able to give the golden text, and see that the essential facts of each lesson are brought out before the class as well as the truths taught by it.

3. A Biographical and Geographical Review. For this you no doubt assigned to one the life of Saul, to another the life of David, to a third the life of Samuel, to a fourth the life of Jonathan, to a fifth Abner, to a sixth Joab, to a seventh Hebron, to an eighth Jerusalem, to a ninth the plain of Esdraelon, and perhaps a few others. If not, your review will cover at least some of these points.

4. A Comparative Character Study. This of course will mean a careful study and summary of the lives of David and Saul. The life of both beginning in an

humble way,—the one raised to a kingdom and gradually losing it, the other a shepherd boy steadily climbing to the chief place in the kingdom, together with the reasons for these things and truths taught us by them. When the study is over, your blackboard will show the following or similar results in parallel columns:

Saul.	David.
Disobedience.	Trustful of God.
Rebellion.	Faithful to Duty.
Obstinacy	Courageous in Danger.
Jealousy.	Humble and Forgiving
Hatred.	Discreet in Conduct.
Murder.	Patient in Persecution.
Demon-possessed	Loyal to Friends.
Rejected of God.	Charitable to Enemies.
Helpless and De-Guided by God.	
spairing.	A man after God's
Suicide.	own heart.
Dishonor.	A Great King on a
	great Throne.

5. The Outline Method. If you employ this method, have the outline on the blackboard before the class assembles and by way of introduction call attention to the fact that the lessons naturally revolve around three characters, Samuel as Leader, Saul as King, and David as King, pointing accordingly to the three divisions of the lessons as per the outline below. Remark that Samuel figures in the lesson until the end of the fifth lesson, but that his influence wanes after the second, that David begins in the fifth and continues until the eleventh, while Saul begins in the second and dies in the tenth, and that you have made the outline of lessons according to the most prominent in each lesson. Here a suggestive one follows:

- I. Samuel as Leader.
 - The Demand of the People for a King. Lesson I.
 - Saul Chosen King. Lesson II.
- II. Saul as King.
 - Samuel Warns Saul and the People. Lesson III.
 - Saul Rejected by the Lord. Lesson IV.
 - David Anointed. Lesson V.
 - David Slays Goliath. Lesson VI.
 - Saul Attempts to Kill David. Lesson VII.
 - Friendship of Jonathan and David Lesson VIII.
 - David Spares Saul's Life. Lesson IX.
 - Saul and Jonathan Slain in Battle. Lesson X.
- III. David as King.
 - David King over Judah and Israel. Lesson XI.

Assignments for Home-Study. Ask one to be able to tell the parable of the vineyard which is at the beginning of the fifth chapter of Isaiah; another, the parable of the vineyard as told by Christ in Matt. 21:33-46; another, the

story of Belshazzar's drunken feast and its results. (Dan. V); a fourth to find passages of scripture in the writings of Paul that would serve as golden texts for the lesson; a fifth, to collect from the daily papers for a week a record of the evil of intemperance (ask him to bring the clippings to the class.)

W. A. Harper.

Elon College, N. C.

THE SUNDAY SCHOOL.

Third Quarter, Lesson XII. Sep 20. 1908.

Review.

Golden Text: And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people, Israel's sake. 2. Samuel 5:12.

Time: Believed to be B. C. 1095-1055.

Places: Ramah, Mizpah, Gilead, Land of Amalek, Bethlehem, Valley of Elah, Gibeah, Ziph, Hill of Hachilah, Mt. Gilboa, Plain of Esdraelon, Ziklag, Bethshan, Hebron and Jerusalem.

Persons: Samuel, Elders of Israel, Saul, Israelites, Amalekites, Jesse and his sons, Bethlehemites, David, Goliath, Armies of the Israelites and of the Philistines, David's wives and followers, Jonathan and Saul's other son.

Map Talk.

A glance at the lesson map will help to locate the places and while so doing remember:

(1) Samuel made his home, and was sought by the elders of Israel to be asked for a king at Ramah.

(2) Saul when chosen king lived at Gibeah. The people met at Mizpah to elect a king.

(3) At Gilgal Saul was inaugurated king and at the same time the people were frightened by a thunder-storm.

(4) David, the shepherd boy, was anointed king at Bethlehem, his birth-place.

(5) The valley of Elah was the scene of the conflict between David and Goliath.

(6) At Gibeah Saul threw his spear at David in an attempt to kill him.

(7) David hid from Saul in a cave at Adullam, and spared his life again at Engedi.

(8) Saul's last battle was on Mount Gilboa. Here he committed suicide by falling upon his own sword. His dead body was hung to the city walls of Bethshan.

(9) David was at Ziklag when the news of the death of Saul and Jonathan reached him.

(10) David, for the first seven years of his reign, made his capital at Hebron.

Review Message.

This quarter we have studied two

kings, Saul and David. Their land and customs differed much from ours. But their hearts were much like ours and their temptations much like ours.

Each had much of good in him and each had evil also, as we all have. Saul the farmer boy made a good beginning. So did David the shepherd boy. Yet one succeeded in the end while the other failed. Saul disobeyed God about bringing home sacrifices from his fight with the Amalekites and let jealousy creep into his heart. "Saul failed by letting evil overcome the good." Why did David succeed? When tempted to kill Saul he forgave him. When tempted to be impatient to be king, he waited God's time. Every success he gained was by overcoming the temptations and making goodness triumphant. That is the only road to greatness for anyone.

"David succeeded by overcoming evil with good." G. W. T.

THE PRIMARY TEACHER.

"Equipment Necessary."

In this advanced age, with all kinds of conveniences, and the almost infinite number of papers, magazines, pictures, maps, and "helps" how can I know just what is necessary for the successful, "Primary worker?" Conditions vary and adaptation is the key to success in Sunday-school work, as in every other work.

So no cast iron rule can be made to fit all classes, nor is every good suggestion to be forthwith adopted. I said no cast iron rule could be made to fit. But there is one that should adjust itself to all Primary Workers, and others as well, and I consider it the first step in equipment. That is, that every teacher be wide awake and enter in the work with heart, soul, and mind. This step taken, the others follow very naturally, as well as easily. And without this all other equipment will prove in vain.

Although a great deal depends upon the teacher, she cannot do it all alone, as there is a part for each one. For example seeing that there is a separate class room for the little folks and contributing to the maintenance of it. No little "two by four" room will do. Make all the surroundings as bright as possible and see that all matters pertaining to the physical comfort of the children be in the best possible condition. Now these things can be done with very little expense. Of course the room will cost something, but once built, it will last as long as your church.

I know this subject of separate class rooms in thread bare, but how many schools in the convention adopt them? (You know it is the continued dropping of the water that wears the stone

away). So let me again beg you when you go back to your Sunday-schools that you will begin at once to take some step towards securing a primary class room. I think ways and means of constructing them have been discussed at the other conventions. I know a majority of the schools of this convention are in the country or small villages, and it seems hard for us country people to catch the new ideas, being content to plod along in the same old way. But why may we not become aroused and not be behind in this wonderfully progressive Sunday-school age?

I speak from experience when I say it is impossible to get the attention of children, where there are perhaps a half dozen other things going on in the room. Most of us seem to be endowed in childhood with a goodly amount of curiosity, so it is natural we should want to look around and see what the others are doing, and consequently the teacher's efforts to impress the lesson are in vain.

Another thing, teacher. How often do you meet with your little folks? Do you only see them the little while you are in Sunday-school? That is not enough. You can not get close to their little hearts unless you see them occasionally in their every day lives, and learn of their little childish griefs and pleasures. I would suggest where teachers are situated so that they have no time for visiting, that they have all the little ones come to see them. Invite them all some afternoon. You can entertain them at small cost. Just have some little light refreshment that they will enjoy. Enter with them into their little games, and my, when you see how much pleasure you give them, you will feel more than repaid for your trouble, and you will also feel ten years younger for having gotten off your dignity, and mingled with those little children. They will all be anxious to go to Sunday-school to talk about what they did at the party.

Another plan, for which, if tried, you will find excellent results. I think that if, aside from your lesson study, you will plan something for the children to do during the following week, you will find wonderful results. Just some little act of kindness. You might call it a little deed for Jesus and then have them tell you some thing about it the next Sunday. I think it would be well to devote ten or fifteen minutes of the lesson period in talking about those things. For instance have them tell you if there is anybody sick near them. Then ask if there isn't something they can do for them, take them some flowers or get their mothers to fix some little nourishment and take them. Then have them

work and make, maybe a penny a piece for some poor person. Or maybe have them perform some little act of kindness for some dumb animal. You will find that they will become very much interested, and before you know it, you will have instilled into their little hearts the grand Christ like principles of giving and doing for others, which is the only true road to happiness.

Valevia V. Alston.

Henderson R. F. D. 1, N. C.

(Read before the E. N. C. S. S. Convention at Youngsville and published by request.)

HOLLAND, VA.

Beginning the second Sabbath in Aug., the writer assisted Rev. H. E. Rountree, in protracted services at Spring Hill, and Centerville, churches, in the Eastern Virginia Conference. The people at these churches were ready for the meeting and the spirit began to work at the very beginning, and our work together proved of much worth to the church and community. The writer found these people kind, loyal, and true to pastor and church. After two weeks of labor among them, the writer went back to his home in Enon, O., and visited Sugar Creek church one of his appointments, preached his fare-well sermon the fourth Sabbath. It was much regretted that the writer could not serve those people longer. I have never served a more pleasant people in all my pastoral work. During the two years as pastor with them, I found harmony, peace, and brotherly spirit always among them. I shall never forget their kindness and brotherly hospitality. We leave them with the greatest respect, and love them as our own. The Enon church was a more difficult point, yet we have there some very fine people, who were very thoughtful of us and the church. We feel that the best wishes of the Ohio people are with us. We left Enon the third of Sept. and arrived at Holland the fifth. We met many of our old friends and relatives at that place, and on Sunday the sixth we attended services at our old home church (Holy Neck) and heard a most inspiring and uplifting sermon from our pastor, Rev. N. G. Newman. The writer has accepted the Wakefield pastorate and will begin his work with the conference year.

C. C. Jones.

Wake Forest, the oldest denomination college in this State, will celebrate the 75th anniversary of its opening, Feb. 11, next. The first student to register in the college, Major J. M. Crenshaw is still living and is expected to be present at the celebration.

NOTES AND PERSONALS.

By legislative act Atlanta, Ga., has recently extended its limits from twelve square miles to twenty-three, and has a population numbering nearly 140,000.

Revs. W. T. Herndon and J. W. Weltons assisted Pastor W. L. Wells in a happy revival at Pleasant Hill church, Alamance, last week. There were more than a dozen professions.

Mr. S. L. Patterson, Commissioner of Agriculture for North Carolina, died at his home at Lenoir Sept. 14th. He had served four terms in office and was a worthy and popular state official.

Rev. C. C. Jones has located with his family, at Wakefield, Va., Bro. Jones having accepted the pastorate of our Wakefield and other near by churches. His address is changed from Enon, Ohio.

Southern mills in the year 1907-1908 consumed 2,079,434 bales: Northern mills, 1,989,614. Of course the South does not make as fine goods in quality, but it is now surpassing in quantity, the North.

The Commonwealth of Virginia has abolished hanging for capital offences, and is to electrocute hereafter, the first man to undergo that ordeal being Henry Smith of Portsmouth condemned to die Oct. 13.

How very rapidly the South has gone forward in cotton manufacturing the past few years is shown from the fact that this section now consumes more cotton than does the North. Superintendent King of the New York Cotton Exchange has issued these figures:

A young man recently discharged from an insane asylum shot and killed a young lady in church near Newton, N. C. last Sunday. The young lady was organist, the young man, declaring she was a "witch," jumped across several benches and stabbed her to death.

The Friends Messenger says that should Mr. J. Elwood Cox, the Republican nominee for governor of North Carolina be elected, he would be the first Quaker governor to be elected by the people, but that colonial governor Archdale, a Quaker, was appointed by the English crown.

"About this time," a la almanacs, look out for resolutions from the college boys against hazing. All sorts of hazing will be denounced and "absolutely precluded." You may expect the hazing, however, to show up in due season. College hazing is like the wicked Trusts in this that both refuse to die from being denounced.

Orville Wright, of air-ship fame, made three successful and record-breaking flights with his aeroplane at Washington, D. C., Sept. 9, remaining in the air, and governing his vessel at will, during two flights of practically one hour each, and descending at pleasure and without accident or mishap; and carrying two men for a successful flight of six minutes.

This from The Alamance Gleaner, of a good friend, and a very popular Elon boy who graduated three or four years ago: Mr. J. Adolphus Long, whose home is near here, passed a successful examination before the Supreme court and is now a licensed attorney.

Our congratulations to "Dolph." He will make a successful and popular lawyer, unless all signs fail.

Rev. L. F. Johnson, Greensboro, N. C., was a welcome visitor at The Sun office last week. Bro. Johnson having decided not to accept the pastorate of our Greensboro church next year is in doubt as to where he will locate. Our Raleigh church is very anxious for him, as some others are. Bro. Johnson has done faithful service in building up our Greensboro work, and the church will be fortunate that secures his services.

That is an intensely practical, and very breezy and suggestive paper Miss Valeria Alston, Henderson, N. C., read before the Eastern N. C. Sunday-school convention and gives to Sun readers this week, under the caption "The Primary Teacher in the Sunday School, Equipment Necessary." We trust it may fall under the eye of many of our teachers in the primary department. It is worth while.

This is acknowledged with pleasure: "Mr. and Mrs. G. W. Patterson request the honor of your presence at the marriage of their daughter, Cora Elma to Mr. George R. T. Garrison, on the evening of Wednesday, Sept. 23rd, 1908 at 8 o'clock, Methodist Protestant church, Burlington, N. C." Our heartiest congratulations to "George," a former Elon College boy, a resident of Alamance, a member of our church at Union Ridge and a good fellow, all right.

The Historical Commission, Mr. W. J. Peele, Raleigh, N. C., has issued Volume I of "Publications of the North Carolina Historical Commission," being a collection of literary and historical papers in N. C., from 1900 to 1905 on topics of vital and patriotic interests. The book, well printed and substantially bound has 623 pages and certainly reflects credit upon the able commission. It is a great addition to the State's historical literature, and contains matter of a literary and historical nature in-

valuable to the future students of our history.

Pastor J. W. Holt gives the gratifying information that the congregation of Union Church, Union Ridge, N. C., are erecting a substantial and costly house of worship. The old building, which has served many years, is being torn away, and a new concrete building of like dimensions, is taking its place. The work is being vigorously pushed and it is expected that the twice-a-month preaching services will not be long interrupted.

The most important gathering in the interest of the public health ever held in America is promised in that of The International Congress on Tuberculosis, which meets in Washington on September 21, and continues until October 12.

The most distinguished men in this line of effort of our own country and of the civilized nations of the globe are expected to attend. With addresses and papers by men of such character, supplemented by exhibits illustrating in every way the most approved anti-tuberculosis work, the meeting must be both inspiring and helpful to all interested in this stupendous problem.

Under date of Columbus, Ga., Sept. 10, 1908, Rev. H. W. Elder writes, these cheering and enthusiastic lines: "I am at work on our new church here, the walls of which are going up. I am giving my time and effort to the work and hope to have the walls up in two weeks if the weather continues good. The panic makes it hard to get money but I am out after it day and night. Am trying to meet all expenses as I go. Pray for our work. My pastorate is in good condition. Have had a very pleasant year's work." Bro. Elder brings things to pass in marvelous manner, and fails not to accomplish that whereunto he sets his heart and hand.

Greensboro Telegram September 12:

"Rev. S. B. Klapp has just returned from Norfolk, where he held a very successful revival in the Hickory Ground M. E. church. He received notice that the "Tribune" printing office of Shenandoah, Va., was burned out last Sunday morning before day. The printing plant was owned by Mr. Klapp. He had been carrying \$1200 insurance but the policy had expired. The total loss is not known yet."

A personal letter from Bro. Klapp says "I think my loss will be about \$1800. While I feel this with force, financially, I do not complain. I am in better health than I have been in ten or fifteen years and am able to work all the time."

ELON COLLEGE NOTES.

There is to be a public recital in the college chapel on September 19th, at eight o'clock p. m. by Miss Allen, the head of the department of Expression. The public is cordially invited to be present, at this her first appearance.

The Publication Committee met here recently and decided to get out at once a new edition of the Government and Principles of the Christian Church.

It is with pleasure that we announce that the Teacher Training Course is soon to be out, as it is now in the hands of the printers. Prof. Harper is to be commended for the zeal he has shown in the preparation of this work.

The college pulpit was filled on Sunday by that staunch friend, and patron of Elon, Dr. W. T. Herndon. He as usual gave one of his deep spiritual sermons, such as our student body so like. At night the Christian Endeavor was led by Mr. Stanley Harrell.

The enrollment continues to be a record breaking one. In no phase of the college work is this so noticeable as in the music department. To date there are almost as many matriculates in this department as there were last year during the entire fall term.

The following letter, which was read to the student body on Tuesday last at chapel service will explain why Dr. Staley has such a strong hold upon the young people here:

"To Elon College students, at morning prayers, in the chapel:

"I greet you this morning upon the threshold of a new college year. I pray for your health and I hope this will be the best year of your life, so far, in study and behavior.

"The future is always the best, and no years in human history offer such rewards to the Christian scholars as the years that lie before you. Make every day an opportunity and every lesson an addition to your stock of knowledge. Above all, build your character on the Rock and adorn it with all the grace of learning.

"Obediently yours,

"W. W. Staley."

J. T. C.

Sept. 14, 1908.

Rev. J. J. Summerbell, D. D., left Dayton, O. for the centennial celebration of religious journalism at Portsmouth, N. H., Sept. 15-17, going by way of Toronto and Montreal, to make the journey easy and stop off for rest as his strength requires. Dr. Summerbell and Dr. McWhinney are the only two living ex-editors of The Herald of Gospel Liberty, the oldest religious newspaper in the world, and these two men deserve, as

they have, a high place in the esteem and admiration of the denomination they have served so faithfully and so well. Rev. W. W. Staley, D. D., Suffolk, is to represent and speak for our Southern church at the Centennial.

RATHER BIBLEARIAN.

"(1) Do you believe in the miraculous conception of Christ? (2) Are you Unitarian? (3) Are you Trinitarian?"

The Herald of Gospel Liberty (Aug. 27th) quotes the Christian Sun as giving very positive and emphatic answers to the above questions. "Yes," in answer to (1) and (3), and "No" in answer to (2), and as suggesting that its answers are the answers of "all others in the Southern Christian Convention."

There are questions that should not be answered by yes or no, and in the light of the position occupied by the "Christians" probably the above are some of them. The expressions are all unscriptural, and hence the ideas conveyed by them must of necessity contain at least unscriptural shadings. Again the expressions are far more complicated and more difficult of etymological analysis than are the Bible expressions they are purported to be the equivalent of; e. g., "Miraculous Conception" demands more explanation and elucidation than does the expression: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (Matt. 1:18.)

The terms "Unitarian" and "Trinitarian" are not only unscriptural terms, but the doctrines they represent are likewise unscriptural—never have been, and cannot be, defended in the light of the pure simple teachings of the Bible. The one must appeal for its support to gross materialism, the other to "the tradition of the elders." They represent extremes in doctrine reached when the church was in the control of worldly minded men, and by men who hated each other unto death; and conclusions reached by opposing factions under such environments are always exaggerated, to say the least. Personally, I disbelieve both doctrines, but my disbelief in the doctrines is not stronger than is my belief that true men of God have held to each of these extremes. But inasmuch as the Trinitarians have been more often the intolerant, persecuting body, while the Unitarians have often been persecuted while persecuting in return and have been treated with intolerance without manifesting the same spirit in return, my sympathy naturally goes out toward the weaker body. At least, I can say that I

covet not more the Christian fellowship of John Wesley than that of Isaac Newton; of Calvin, Luther or Constantine, than of Milton, Locke, Longfellow or Channing; of the editor of the Christian Sun than the author of "Rock of Ages" or the Chaplain of the United States Senate. No, no, brethren; the Christian Church is not Trinitarian,—it is not Unitarian! If we must use an unscriptural term let it rather be Biblearian; but far better still let our terms of commitment be Bible terms, and let our definitions be couched in Bible language.

But we must be orthodox—Brethren, brethren, the only orthodox creed in the world is the Bible. The only orthodox doctrine in the world is couched in Bible language. The only orthodox terms in the world are Bible terms.

O. B. Whitaker.

Merom, Ind.

HOLY NECK.

Revival services were conducted at Holy Neck Christian church week following the first Sunday in Sept. Rev. C. H. Rowland, former pastor, did the preaching with good acceptance and blessed results. There were about a dozen professions, some of unusual interest and eleven joined the church. We all feel that it was a great meeting.

N. G. Newman.

WAKEFIELD.

Dear Bro. Editor:

The Union meeting which was held at Wakefield during the last two weeks closed last Tuesday night. Rev. J. R. Reeves, of Danville, was with us and did the preaching. Not a better man in all Virginia could have been chosen who would give us better service and do the cause of the Lord any more good. It was the source of a spiritual awakening in that town. The young and the old were caused to surrender their lives to God. It is estimated that between 75 and 100 gave their hearts to God. God was with us in great power. Many will be added to the church.

H. E. Rountree.

Our standing army on a footing of 60,000 is maintained at an annual outlay of \$80,000,000. The army at present is declared to be too small and President Roosevelt is to recommend its increase to a footing of 100,000 men.

Orville Wright flew higher into the air, and remained longer, Sept. 12, than any other acroplanist has ever done, the altitude attained being 250 feet, the time "on the wing" one hour and fourteen minutes. The flying machine has come indeed.

A DESTRUCTIVE CRITIC OF 2908..

(To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of, having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alcoves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 2907 know something of the conclusions of the learned gentleman of 1907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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TWENTY FIFTH LETTER.

Kinkade, New Zealand. 15, 7, 2908.

My Dear Grandson:

That book of R. J. Campbell's I referred to in my last letter, entitled "New Theology," published in 1907, was found by some explorers in the ruins of New York, and immediately referred to me. I immediately deciphered it. The main thing that was new about it was the revelation of the modesty of its author. And yet I hardly know that modesty can be called a new revelation as to the higher critics: for we have all along been afflicted with it injuriously. The following quotations will show you how modest Mr. Campbell was:

"I am usually able to say what I mean, and in the following pages my object is to say what I mean in such a way that everyone can understand" (page vii).

"The Power which produced Jesus must at least be equal to Jesus. So Jesus becomes my gateway to the innermost of God. When I look at Him I say to myself, God is that, and if I can only get down to the truth about myself, I shall find I am that too" (page 22).

This was very modest in Mr. Campbell, in view of the fact that he was what Jesus was: for he only claimed to be able to say what he meant in such a way that people could "understand." He did not compel them to adopt his conclusions, which he might have done, being "that too;" that is, God. He only said his say, so that people could "understand." Such modesty was one cause of the decline of the influence of the higher critics in 1907 and 1908. And Mr. Campbell's doctrine, as far as it was true, was not "new;" for generations before Christ came, an Old Testament writer represents God as saying, "I have said that ye are gods, and all of you are children of the Most High; but ye shall die like men."

But it is no wonder that Mr. Campbell said so much when we read his words as follows:

"Therefore I hold that when our finite consciousness ceases to be finite there will be no distinction whatever between ours and God's. The distinction between finite and infinite is not eternal. The being of God is a complex unity, containing within itself and harmonizing every form of self-consciousness that can possibly exist. No one need be afraid that in believing this he is assenting to the final obliteration of his own personality; if such obliteration were possible, our present personality could possess no permanent value even for God. No form of self-consciousness can ever perish. It completes itself in becoming infinite, but it cannot be destroyed" (pages 41, 42).

This is plainly not the Nirvana of the Buddhists. You know that when the Buddhist arrives at perfection he is simply "blown out," or swallowed up. But Mr. Campbell, when he arrives at perfection, will himself be infinite; there will be no difference between his consciousness and God's. In his own person his consciousness will become infinite. *** And we must not try to explain what Mr. Campbell says: for he can say what he means so that every one can "understand." He himself is going to be "infinite"! ! ! !

His modesty was revealed also in another feature: that he did not claim to be "infinite" when he wrote the book. Although his book teaches that the Bible in many respects is untrue, unrighteous, and unreliable as a religious guide. Mr. Campbell did not once claim that he himself was infallible. This surprised me, in view of his words as follows:

"Never mind what the Bible says if

you are in search for truth, but trust the voice of God within you. Nothing can make up for this quiet and assured confidence in the Spirit of Truth within your own soul. If God is not there, you will not find him in the Bible or anywhere else" (page 199).

You see that he teaches that it is man that is infallible; not the Book. Unless God is in you, you will not find Him anywhere. Just here, one of the foot-ball students of this university, looking over my shoulder, said:

"But what is the use of looking for God, if He is already in you?"

But young men are always garrulous and inquisitive about what they cannot "understand," and I immediately told this one to go to his studies. I repeat: Mr. Campbell teaches that it is the man that is infallible; not the Book. In fact, he uses the following language:

"There is no life, however depraved, which does not occasionally emit some sign of its kinship to Jesus and its eternal sonship to God" (page 107).

"No life however depraved ** eternal sonship to God!!" Judas an eternal son of God!!! That seems plain enough, and man must be infallible, even if the Book is not. If possible, Mr. Campbell words this still more plainly, even so that those who are not higher critics can "understand" it, as follows:

"When a preacher declares that he takes his stand and bases his gospel on the infallible Book, he is either a fool or—a rhetorician" (page 178).

It is plain that it is man that is infallible. And we would infer this from the following passages:

"Jesus was God, but so are we. He was God because his life was the expression of divine love; we too are one with God in so far as our lives express the same thing. Jesus was not God in the sense that he possessed an infinite consciousness; no more are we" (page 92).

"The human and divine were blended in Jesus without making him essentially different from the rest of the human race" (page 94).

"Paul always thought of him, and truly, as the Lord who came down from heaven, but he does not draw a sharp line of distinction between him and the rest of humanity" (page 91).

"It is quite a false idea to think of Jesus and no one else as the Son of God incarnate. We make Him unreal, reduce His earthly life to a sort of drama, and effect a drastic distinction in kind between Him and ourselves. It is untrue to say that any such distinction exists" (page 106).

When I read those passages I was delighted. They demonstrate with the powerful logic of the higher critics that there is no special difference between Jesus and other men.

For a moment I feared I had mis-read Campbell in the sentence concerning Jesus, "Paul always thought of him, and

truly, as the Lord who came down from heaven;" and I read it again. But I had read Campbell's words right. * * * * It was at first mysterious to me, how Jesus could "truly" be the Lord who came down from heaven, if there is no distinction between Jesus and other men: for I never felt that I had come down from heaven. But later I solved the mystery on the basis of our infallibility: Mr. Campbell is infallible, and I am infallible; and it is reasonable that two infallibles cannot "understand" each other.

But seeing that Mr. Campbell said that Jesus "truly" "came down from heaven," I was curious to see Campbell's explanation of the process, or manner, in which Jesus came down. I searched Mr. Campbell's words, and read as follows:

"I used to take the position that acceptance or non-acceptance of the doctrine of the virgin birth was immaterial because Christianity was quite independent of it, but later reflection has convinced me that in point of fact it operates as a hindrance to spiritual religion and a real living faith in Jesus. The simple and natural conclusion is that Jesus was the child of Joseph and Mary and had an uneventful childhood" (page 102).

"The virgin birth of Jesus was apparently unknown to the primitive church, for the earliest New Testament writings make no mention of it. Paul's letters do not allude to it, neither does the gospel of St. Mark" (pages 95, 96).

"Every birth is just as wonderful as a virgin birth could possibly be, and just as much a direct act of God" (page 102)

Just as I read that last sentence I was roused from my absorption by a female voice just above me, saying:

"If every birth is just as wonderful as a virgin birth, and just as much a direct act of God, why does Mr. Campbell object to the virgin birth of Jesus, and consider it 'a hindrance to spiritual religion,' as he says?"

It was your grandmother, who had stolen into my study, and had been looking over my shoulder. I hardly knew what to reply, and she went on:

"Much of that stuff that Mr. Campbell puts in his 'New Theology' is old. But there is one thing you destructive critics have never developed: The histories in Matthew and Luke plainly show that Jesus was born of a virgin; and Mark and John do not. This is natural, under the circumstances. The subject was one of delicacy. But Matthew's history shows how Joseph was satisfied concerning the character of Mary. Luke's history shows how Mary was satisfied concerning the mystery. Mary herself could not tell it, because by most women she would have been scorned. Joseph could not tell it, because the critics of that day would have laughed at him as

foolishly trusting what they would have called a fallen woman. The peculiar event, unlike anything admitted by the Jews, kept poor Mary's lips sealed concerning the revelation to her by the Spirit of God. It is no wonder that there was confusion on this subject for a period. Jesus himself could not talk about it plainly, because of his respect and pity for Mary. He would have been disputed derisively. The critics of his time would have jeered, just as they do now. But he did go far enough to say, 'I came down from heaven.' And the Jews themselves knew there was something peculiar claimed by Jesus; for when they crucified him they derided him for it, saying, 'He made himself the Son of God.' But poor Mary had to be silent about the truth, though a sword, all those years of Jesus' obedience to her, was piercing through her soul, and was still more to pierce it, till after Jesus rose from the dead. But then she could talk, and then she did talk. Read the first chapters of Acts, giving history of some events after Jesus rose from the dead, and you will find that Mary was among the preachers. Then she could tell that her son was the Son of God; for God had raised him from the dead. And that is what Paul alluded to when he said (Rom. 1:4) that God's Son was born of the seed of David according to the flesh, and was declared to be the Son of God with power, by the resurrection from the dead. The way the Bible story has it is true to life. There was confusion. Some would tell it, and some would not, because of modesty. If the virgin birth were taught in all the books of the New Testament it would have been untrue to human nature."

Now your grandmother, you know, is a very modest woman. And by this time her cheeks were rosy red, as if she were a girl of eighteen, although her eyes were blazing, and she was almost screaming. She was about to go on, but I checked her by calmly saying:

"Paul said: 'I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' Mother, you are making too much noise."

She caught at the word "authority," and quietly said,

"I do not wish to usurp 'authority.' But I admonish you that you are in danger. Your opposition to the miracles of the Bible comes chiefly from a wrong spirit, supposing that nothing can be done unless you know how, or have seen it, and your unwillingness to obey. And yet, from your point of view, you know that if there are imperfections in the Bible, it is nothing against it: for God chose men—MEN, many of them only male critics like you (most of whom at

first were unwilling to obey him) to whom to reveal his will, and to write it, and preserve it; such critics as you, all through the ages. But there is a tremendous conflict going on; a great war between right and wrong. And because of that struggle God has revealed his will through men, the unwilling critics through the generations. Now in this conflict, as well as in any other war, the great point for the soldier is not to discover defects in the handwriting of the general's misspelt words, wrong capitals, or such things. It is not the soldier's duty to find errors in some statement the written orders may contain about a skirmish somewhere, even if they could be found. The duty of the soldier is to obey orders. The Bible is an order book of God; it appeals to conscience (which, according to Campbell's theory, proves it divine); but you spend much energy in searching for errors. Your emphasis is wrong. Now here is Campbell's book that was lately discovered. It is filled with subtle undermining of the great Book. He uses the arts of the rhetorician to fight the book of love; and he does it in the name of love. But if you were to study his book in the spirit in which you study the Bible, you would find that his book contains not only errors, but malicious perversions of truth."

"What!" I exclaimed; "have you read his book?"

"Yes," said she; "critics are not the only readers. His book is false; false, not from mere stupidity, but from malice: for he pictures Jesus as criticising the Old Testament."

"Mother," said I: "you are too excited. Go to your room. I will not hear any one talk so about a higher critic."

That silenced her. She went away; but later I could hear her weeping. That troubled me. You know there is no one in the world equal to your grandmother. She is all gold. She is as pure as snow. She is as honest as a little child. She is humble, loving and righteous. She is as sweet as the rose. She spends her strength and years, like Jesus, "doing good." On the street the little children throng her for fun and enjoyment. The young people come to her for counsel. When she enters the homes of the aged, she makes them feel young again. For half a century she has been the crown of glory to the city of Kin-kadee, and has ever made my house a bower of happiness. Her very presence is cordial to the sick, and when the mourning see her they smile through their tears. The professors of our university occasionally turn over to her difficult questions concerning ancient man-

(Concluded on page 15).

'NUS NVILSIHNO EHL

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

OUR OWN RECORD.

The Christian church, as a denomination, has a record of which it is not ashamed. A record in fact in which we indulge and rejoice with pardonable pride. Its growth in numbers by no means indicates its worth and weight in influence. It has done a far greater work than we ourselves are accustomed to think. The world's work is not always done by majorities, nor its burden borne by the many. Our denomination has had gratifying growth, and there is every evidence of more rapid increase in future, but even this does not tell of our achievements and influence in many directions. To properly estimate what the Christian church has accomplished, many incidents and events outside of mere numbers would have to be taken into account, at least three of which are of more than passing moment, and, in any true estimate, would have to be considered.

I. If the Christian denomination did not create the larger tolerance and broader fellowship among the churches of the present century than that ever enjoyed before, then it was the forerunner of these, and beside prophesying of them, was a voice in the wilderness crying that the way be made straight for these long before they made their approach. The denominations are closer together today than ever before, and sectarianism is less bitter and less restricted than ever before. The Christian denomination may not have brought this about, but it was preaching and teaching, and by example, was inculcating that very thing many a long decade before it came. The Young Men's Christian Association, the Young Woman's Christian Association, the Chris-

tian Endeavor Society, and the many other non-de-nominational and inter-denominational religious bodies are mighty factors in our day, and while the Christian denomination does not claim to have created, produced, or discovered these, it existed many a decade before they existed and was built up on the same basis, and existed largely for the very same purpose that they now exist, many a long decade before they came into being.

2. The Christian denomination does not claim the best religious publications, the ablest religious weeklies; but it does claim priority in this field of all denominations, and, by celebrating this week at Portsmouth, New Hampshire, the centennial of its first religious weekly, declares in terms that cannot be gainsaid that we were first in this field of Christian activity, and showed to other churches that a religious weekly could and should be published and maintained. The Christians showed other denominations that a church paper was a necessity, and that its worth in the world was inestimable. The Christian denomination published the first religious newspaper of which we have any record whatever.

3. The Christian denomination does not claim the honor of having taught the other churches—that since they were to establish denominational colleges, it were best to establish coeducational institutions—that educational and college idea that has had such marvelous development since its initiation—but it does claim to have been the first of the denominations to lead off in this line and prove to the world its efficiency and success.

Numbers do not always give adequate conception of weight and influence. Ideas are the real force in the world. The Christian denomination came as the travail and pain of a great idea, and having been conceived in the love of civil and religious liberty, and having been born in the embrace of loving fellowship, and cradled in the right of private judgment in the interpretation of Scripture, it has accomplished, is now accomplishing, in the world untold wonders for the salvation of men, the betterment of the world, and the glory of God.

No, thank God, no loyal and devoted member of the Christian denomination has any cause to be ashamed, but untold reasons to be rejoiced over our own church and denominational record.

Do you read your Bible daily? If not you are missing one of the sweetest privileges of this life. Cultivate the habit of reading the Book. The joy of it will increase daily.

THE WITCH OF ENDOR.

The Sunday-school lessons recently have brought us in contact with this character in biblical literature, which character to many is strangely mysterious. A few facts drawn from the Book itself may help.

The witch of Endor was no strange or peculiar personage in her day. There were hosts of witches and wizards then, so much so that king Saul, for the safety and security of his kingdom and people, had to drive them out of his entire realm. "And Saul had put away those that had familiar spirits, and the wizards, out of the land." (1 Sam. 28:3). And Saul had good reason, and Bible authority for his conduct in this particular. For Moses had laid down the law in Leviticus 19:30 "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord thy God." Even as early as Moses' day there was a battle on between belief in "familiar spirits" and a belief in the true and living God, and Moses declares for a firm belief in God. And then Saul was doubtless familiar with the law as laid down in Deuteronomy 18:10-12 "There shall not be found among you any one that *** useth divination, or an *** enchanter or a witch, *** or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." So king Saul had banished all such from his realm.

This process then of going to the witch and calling for a familiar spirit, was as Saul well knew, and the Word declares, a very wicked thing, an abomination unto the Lord. So true is this that even Saul, in all his sin, would not even dare do it till, having steeped his soul in the dregs of iniquity to such depths that God had cast him off entirely, and would not hear him, he went in violation of his own royal decree, and contrary to the expressed will of God. I Samuel 27:6-7 "When Saul enquired of the Lord, the Lord answered him not. **** Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." When Saul was so desperately wicked that God would not hear or heed him, he turned in contrast, and in defiance, to the witch. Poor Saul. Crazed with jealousy, mad from gross and repeated iniquity, a perfect ship-wreck on the tossing sea of time he bids defiance to Almighty God, and desperately blinded by sin, went to a witch for comfort and consolation. That finished Saul. God would let him go no deeper in sin, and for this wicked act slew him with a suicidal

sword, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit." Who was the witch of Endor? A woman in Saul's day who lived and acted in violation of the king's decree and the expressed will of God, and who was banished for her evil conduct, and one whom Saul afterwards, in defiance to Almighty God, consulted, for which wickedness he himself was slain by his own murderous hand.

How did Saul consult the dead Samuel? Analyze the crazed mind, the clouded brain, the sinful soul of poor, lost, ruined, wrecked Saul, and the answer will likely follow. Saul never went even to try to consult Samuel until through desperate wickedness and wilful disobedience he had been shut off from all approaches to Almighty God. The cry of Saul "Call me up Samuel," is the desperate wail of a darkened soul, sounding hopelessly from the wreckage of a torn ship, even now sinking beneath the furious billows of an angry and overwhelming sea. Here is pity, a helpless pity, for poor, poor Saul, and all like poor Saul, who, turning from the Word and way and truth of God seek, in their desperation, some other way. What a warning to all the world is this story of the witch of Endor, and what a tragic and pitiable climax thus to the awful end of a once strong and vigorous life.

MISUNDERSTOOD.

It stings to be misunderstood. When one has done one's best, with purest and most unselfish purpose and intent, to be misunderstood goes to the core. You have often done a favor for a friend, only to be misunderstood and censured instead of appreciated or applauded. You have tried to be kind. Somebody said you were cruel. The knife went deep and the gash hurt.

Emerson once wrote "Misunderstood! It is a right fool's word! Is it so bad, then to be misunderstood? Pythagoras was misunderstood, and Socrates and Jesus and Luther and Copernicus and Galileo and Newton and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Are you praying that your church will make a fine showing, spiritually and financially at the approaching annual conference?

The first half of the present year twice as many immigrants have gone back as come over. The tide has turned.

SUFFOLK LETTER.

Religion and politics are sometimes mixed in such a way as injure both. The separation of church and state is one of the achievements of Christian civilization and one destined to improve both. It is, therefore, to be regretted that good people fall into the error of holding men to account for individual religious convictions and possessions of faith. Yet, if reports in the newspapers are correct, a Protestant denomination in the north and the good governor of North Carolina in the south have urged upon the good Christian citizens of the country not to vote for Taft because he is of the Unitarian faith. Now I am not writing in defense of Mr. Taft as a candidate nor of Unitarianism as a theological belief. I am not of his politics nor of his religious belief; but I am writing in the interest of religion, or rather in the interest of Christianity which is more to me and to the world than any church.

In the first place, it degrades religion and does not elevate politics to appeal to church prejudice to gain votes. Good old England has had a good Jew as Prime Minister and he filled the office honorably and to the satisfaction of good queen Victoria. Disraeli was no less an Englishman because he was a Jew.

Judah P. Benjamin, a great Jewish lawyer of this country, was in the U. S. Senate from 1853 to 1861. He identified himself with the south which he represented in the Senate; was Attorney General of the Confederacy 1861; Secretary of War 1861 to 1862; and Secretary of State 1862 and 1865. The Jews are Unitarian.

Again, the Constitution of the United States, Article VI, declares that "no religious Test shall be required as a qualification to any office or public Trust under the United States." Now, I submit that, in the name of religion and the Constitution of the United States, no church and great Christian ought to use a man's religious convictions to his prejudice in politics. The dearest possession of any mortal is his religious convictions and faith. The flames that consumed the bodies of martyrs left us that more precious heritage, the liberty of conscience and the right to worship God unmolested and without restraint.

If newspaper reports misrepresent the good people to whom I have referred, then what I have written has no reference to them. But the lesson for us Americans, who resort to so many ways of trying to prove our opponents unworthy, loses none of its meaning and none of its force. It seems to me that all office-seeking might be greatly improved, not

by trying to prove the opponent unworthy, but himself more worthy. The principles and policies of the candidate and the character of the man should determine his value and his claim upon the suffrages of the people. It seems to me that the duty of Christian people is not to appeal to the prejudice of voters, but to seek to create a constituency that will produce only candidates worthy of support.

W. W. Staley.

NORFOLK LETTER.

Dr. T. Edwin Baird, who is well known to a large portion of our brotherhood, and who has been a great sufferer for some months past, took a course of treatment at a hospital in Philadelphia and came home seemingly relieved. He suffered another attack about three weeks ago however and went there again for further treatment. He has just returned still suffering, not having received much benefit from the trip. His many friends join in the hope that he may soon be entirely well.

Rev. W. D. Harward, of Lamberts Point, is expected to be in Durham, N. C., this week, holding revival services.

I failed to mention in my letter last week that Pastor Ryan received into membership at the Memorial Temple Sunday, 6th inst., four new members, three of them being U. S. sailor boys, a large party of whom attended the evening service.

The death angel visited the home of Bro. R. S. Holland, one of the members of the Temple, and robbed it of the wife and mother last Friday morning. She was the daughter of David and Frances Lovitt; was in her fiftieth year. She was a member of the Queen Street M. E. church. They were married nearly thirty years ago, and to the union were born four children, three of whom Blackwell, Vernon and Fannie together with the husband and mother survive her. She had been a great sufferer for many years—and as Bro. Ryan said at the funeral service, "suffered as only those who cared for her knew how she suffered; but the Reaper has come, the sickle has been cast in and Sister Holland has answered the call." The funeral was held from the residence, 19 Clay St., Sunday afternoon at 4 o'clock. Conducted by Rev. C. C. Ryan, assisted by Rev. Mr. Taylor of Queen St. church. Miss Eva Etheredge sang very touchingly, "Shadows."

May He give comfort to the bereaved hearts.

J. W. Manning.

The Republican plurality in the Maine election Monday 14th was 8,000; against 26,816 in the last presidential election.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1183.47

Monthly Dues.

Lucile Driver10

Emily Kae Porter10

Claudie Way05

Annie Pearl Way10

Ollie Way05

Addie Newman20

Clarence Newman20

Ella C. Myers05

....Monthly Sunday School Offering. ..

Catawba Springs, N. C. 2.00

Oak Level, N. C. 1.43

Longs Chapel, N. C.51

Salem Chapel, N. C.70

Union Grove, N. C. 1.00

Suffolk, Va. 12.72

Special Offerings.

1. doz. pictures 3.00

Mrs. Lucy Asheborne

Isle of Wight Va.

Money refunded (by L. C. M.) to

meet expenses of Sept. 3.75

Peas sold 6.85

Total

Elon College, N. C., Sept 9, 1908.

My Dear Children and Friends:

We have a nice Corner this week with two new cousins. Oh that we had many more who would work faithfully and thus push our Orphanage work along. We are grateful to the Sunday schools for their help. We cannot understand why the majority of scholars pay no attention to our calls for help. We thank the Franks Children, and Sister Ashborn for the sale of 1 dozen pictures each. These sales could be made in almost every church and community and would help us greatly.

The following donations have been made:

Mrs. Geo. Underwood, Sanford, N. C., clothing for the Pearce-Staley Room, by Mrs. W. W. Staley, Franklinton, N. C. 12 towels, 5 bathing towels, 3 cakes toilet

soap, 2 paper pins, 2 needle cases with needles.

Sister Underwood's name was omitted from last week's report. It's very thoughtful and kind of sister Staley to send so many useful articles for the Pearce-Staley Room. We thank all the dear friends for their help, and pray that to their consciences it may be more blessed to give than to receive.

Write children and give us many nice letters to fill up our Corner.

Yours sincerely,

Uncle Jim.

Linville, Va., Sept. 8, 1908.

Dear Uncle Jim:

I come from the Valley, Va., and would like to join the band of cousins. I am twelve years old. Enclosed you will find my dime, and I hope it will help some little boy or girl.

Lovingly,

Lucile Driver.

Welcome to you, Lucile and may you enjoy the fellowship of the many boys and girls of the Corner. Ask little friends to write.

Sanford, N. C., Sept. 7, 1908.

Dear Uncle Jim:

Here I come with my dues for Sept. I am going to school now and learning fast. I am in third grade now Hope all the orphans are having a nice time. I close with love to all the cousins.

Your nephew,

Claudie Way.

That's right, Claudie, study well and learn fast.

Isle of Wight Co. H. Va.

Dear Uncle Jim:

I have been reading the children's letters in the Corner, so thought I would write and send a dime to help the little orphans. Grandma has been taking

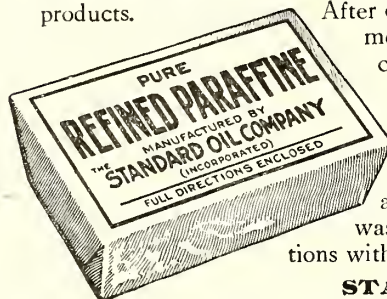
Pure Refined Paraffine

For Sealing Preserves, Jellies, Etc.

It's the simplest, easiest and surest protection for all the homemade products.

After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam, as the case may be. Hardens almost immediately.

Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.



STANDARD OIL COMPANY
(Incorporated)

the Christian Sun for many years, and mama says she used to write to the Corner when she was a little girl.

Love and best wishes,

Emily Kae Porter.

Sept. 8, 1908.

It's nice, Emily for you to do as mother did and join the Band. Glad you come. May you prove very faithful.

Sanford, N. C., Sept. 7, 1908.

Dear Uncle Jim:

Here I come with my dime for Sept. I am having a nice time now, going to school. Our school opened last Tuesday. Well Uncle Jim, I feel very sorry for one of my school mates. Her father died last Saturday. I know she will be so lonely now. I close with love to you and the cousins.

Your niece,

Annie Pearl Way.

Always sad, Annie, for a child to lose its parents. Be good to your little friend.

Sanford, N. C.

Dear Uncle Jim:

I will write my September letter. I am going to school trying to learn all I can while I am young for when I get larger I will have to help papa work. You will find in here my dues With love to you and the cousins.

Ollie Way.

Yes, Ollie, work comes as we grow to be men and women, and then, O how work multiplies on us as we get older.

Henderson, N. C., Sept. 8, 1908.

Dear Uncle Jim:

Enclosed please find 40cts our dues for September. We close with much love.

Your niece and nephew,

Addie and Clarence Newman.

Thank you, dear children. May you long enjoy the work of the Corner and be faithful.

Timberville, Va.

Dear Uncle Jim:

I will write my letter for Sept. I am 10 months old. I cannot write but mama writes for me. I have black hair and blue eyes. Enclosed you will find my nickel.

Love to all,

Ella C. Myers.

Well Ella, that's a nice combination of hair and eyes. Hope you will grow fast and learn to write for yourself.

FOLLOWING AFAR OFF.

All Christians are not exactly alike. Some follow their Lord very closely. They cleave to Him through evil reports as well as good. They stand by Him when others forsake Him. They defend Him against the attacks of His enemies. Others are not so. They follow Jesus, but afar off. Peter once thought his faith in Jesus was so firmly fixed that nothing could shake it. He believed and declared that he was ready to follow his Lord to prison and to death. But when the test came his fears prevailed, and he wavered. He fell back into the shadows, and followed afar off.

We too shall be tried. Perhaps your faith and loyalty have been sorely tried. Have you stood firm? Have you been true to Christ at all times? Are you following afar off?

Those who believe themselves to be Christians but refuse to unite with His church follow Christ afar off. There are many who, for some reason, have never united with the church of Christ, and yet they would consider themselves grossly misrepresented if anyone should say they are not Christians. One says: "Can I not be a Christian just as well out of the church as in it?" There can be but one answer to this question. You cannot. Being a member of the church does not make one a Christian, but the church is good for something. It is good for the home, for the community, for the state. Some infidels encourage their children to go to Sunday school, and do not object when their families unite with the church, because they say the church is a good thing. It helps young people to live a good life. It exerts a good influence over the home. You believe this also, although you have never united with the church. You are glad to have your children unite with the church. You would not have the church blotted out. It would be like blotting out the sun. Yet you think you can get on just as well without it.

How is it that the church is a good thing for the city, for the state, for the family, and for your children and neighbors, and yet not necessary to you? Have

you not infirmities and needs similar to those of your children and neighbors? How can you imagine that you can live a Christian life just as well without the church?

But some one may say: "Is it not possible to be a Christian at all without being a member of the church?" Possibly one may be a Christian, under certain conditions, without being a member of the church of Christ, but he cannot be half so good and useful a Christian as he could be in the church. Our Lord established His church, not for a few, but for all men, and He knew the needs of all men. He has made no mistake. The psalmist says: "They that be planted in the house of the Lord shall flourish in the courts of our God." Those who are not planted in the house of the Lord, but among the wild olives of the forest, cannot flourish in the kingdom of our God. That believer who refuses to unite with the church which Jesus purchased with His own blood and ordained for the good of men, is following afar off.

Those who consider themselves disciples of Christ but make little use of the means of grace are following afar off. How can one hope to receive bread for the body without making diligent use of the means which the Creator has ordained for procuring bread? How can one receive an education without making diligent use of the means which God has ordained for the education of the mind? How can one hope to receive grace and grow in grace without making diligent use of the means which God has provided for pouring His grace into the souls of men? Prayer is a great means of grace. The psalmist thought it necessary for him to pray three times a day. Morning, noon and night he called upon the Lord. Jesus taught His disciples that men ought always to pray, and Paul teaches us that "in everything, by prayer and supplication, with thanksgiving," we should make known our requests to God. How then can one who only prays occasionally, say once a week, or whenever some sore trial is upon him, be a gracious man and live a gracious life? If we read the Bible only occasionally, and do not keep the Sabbath holy, and seldom worship the Lord with His people in the sanctuary, we are surely following afar off.

Those who make a profession of religion but live a worldly life are following the Lord afar off. If our thoughts, our desires, our affections, our purposes and our practices are of the earth earthy, we cannot claim to be living very close to Him who sanctified Himself for our sakes. "To be carnally minded is death, but to be spiritually minded is life

and peace." If any man have not the spirit of Christ he is none of His. We ought to walk as He walked.

Men and women who are Christians outwardly but inwardly are destitute of the experience of the Christian life must be following afar off indeed. The Christian religion is an experience as well as a creed and practice. Some men make light of religious experiences, but the Bible does not make light of it. The Bible makes light of that man's religion who has the form but denies the power of godliness. The Bible tells us about the joy of the Lord. Have we that joy? The Bible speaks of a hope which is an anchor of the soul. Have we that hope? The apostle teaches that the Spirit of God beareth witness with our spirits that we are the children of God. Have we that witness? We read about the love of God shed abroad in the heart by the Holy Ghost. Have we that love? Jesus promised peace and rest to all that will come unto him. Have we the rest and peace? Our fathers testified that they had these things. Did they speak truly and intelligently? There is an inner conscious life of God. Shall we let it slip? When our religious feelings of joy and peace and hope and love die out it is time to beware, for we are falling back into the shadows.

Some persons calling themselves Christians are not ashamed nor afraid when they find themselves following afar off. They make light of it, and some even seem to be proud of it. Who has not heard one say, "I am no saint," "I am not a good church member," "I do not profess to be good?" And this is said without a blush, but with a smile which indicates that these persons are quite pleased with themselves, and think they have chosen the better way. This is a sad fact. What a vast army of men and women are following afar off! If most of the soldiers in the army were stragglers what hope would there be of victory? What conquests could be won? But must we not say with sorrow that the majority of the army of the Lord are stragglers?—N. Y. Christian Advocate.

Forest fires have been raging for many days in the northwest, especially in Minnesota where great damage has been done. Hibbing, a town of 10,000 people, was entirely surrounded and much threatened, the entire male population leaving their homes and places of business to fight back the onswEEPing flames which seemed to be bent on wiping out the town.

Neither Mr. Bryan nor Mr. Taft uses tobacco in any form.

There is nothing nicer to have in the

Argo Red Salmon can be prepared in 77 different ways. It is one of the most nutritious and healthful foods sold. At all grocers.

THE GIRLS SCHOOL BUILDING.

Dear Editor:

When I was visiting the churches on the heights of Ray's Hill and So. Penn. Conference and later in the valleys of the Valley of Va. Conference, many people said: "Let us hear how you succeed in the other churches." So I am glad to report to you that about \$100 was given on the Penn. side and \$60 in cash and pledges on the Va. side, for the Girls School Building, out in what to many of you is still, I fear, an unpronounceable name, Utsunomiya (pronounced, oo-soo-no-me-ya), that city of 40,000 where the Frys not only represent us, but represent Protestant Christianity to most of that district of Japan.

My hosts, Rev. and Mrs. Reinhart who gave both day and night to carrying me over the sometimes narrow, rocky and almost dangerous roads, returning often after midnight, certainly deserve my own heart felt thanks and the gratitude of all the friends of missions for their earnestness. It was a great pleasure to me to see the neat, well kept churches so nicely filled with men, women and children, in those busy harvest days, so busy that services could not begin until 8:30 or 9 at night. To one from New England, from a conference where each pastor serves one church only, it was somewhat of a revelation to see how many communities one man can serve—and really be the inspirer of their better thoughts and burden-bearer of their sorrows for the community. As in Japan I ride up the Kitakami river to the most northern point, or travel by jinriksha or walk overland to Wakuya and the villages about Ishinomake, I shall feel more than ever before, that I am only one of a large army on both sides the globe, who are travellers in the interests of the King's business, bearing His banner in both country and town, to old Japan with her thatch roofed villages, settled a thousand years ago and to more progressive settlers in our own land who are just conquering the forests or whose fathers conquered them. I can not ask the editor to give me space to name all my kind hosts. But Revs. A. R. Garland, W. C. Garland, H. C. Moore, W. T. Walters, and A. W. Andes were very kind in giving me opportunity to address their people and in giving their sympathetic interest to the work.

I will give the report of the offerings. It is not complete as to pledges because I was unfortunate enough to lose my note book containing those names and amounts before I reached home, in a Boston crowd at the time of the "Knights of Pythias" demonstration. I didn't lose any money, brethren, either of my

own or yours, and you have not lost the remembrance of your pledges. Your pastor, too, has the record of it. I expect you will pay the pledges so promptly that your pastor will not have to "screw his courage to the sticking point" and hesitatingly say, "How about the pledges for the Girls School Building?"

The news from Japan is encouraging as is that from Porto Rico.

The following was received:

Ray's Hill and So. Pa. Conf. S. S. and
C. E. Session of Conf. \$15.00
Providence Church

Pastor W. C. Garland	4.50
Ray's Cove	4.50
Rock Hill	6.75
Gapsville	6.10
Mt. Union	7.58
Mt. Zion	3.65
Lebanon	5.90
Buck Valley	12.05
Belle Grove	9.18
Fairview	14.10
Bethlehem, Fulton Co	2.67
Cedar Grove	3.18
Valley of Va. Conference:	
Timber Rindge	14.80
Timber Mt. Cong.	1.10
New Hope	1.50
Leaksville	7.60
Newport	3.25
Linville	3.10
Antioch	2.00
Concord	2.53
Bethlehem	9.32
Total	141.36

Gratefully,

Alice M. True.

..410 Main St., Amesbury, Mass.

THE VIRTUE OF MODESTY.

The story is told that a prominent Ohio orator had promised to speak on a certain occasion and failed to meet his promise, because a seeming preference was given to another Ohio orator. Such little exhibitions of jealousy sadly adorn our poor human nature. There is nothing that gives such a fine back-ground to merit and honor, as the freedom from envy and ill-will.

When an alleged great man is expected to contribute his presence and talent to some event, and he fails under some sense of personal pique, and appears insulted for some lack of conventionality which he thinks is due to his greatness, do not repine, or regard your disappointment as a serious calamity. You have only been mistaken in your man. You took him for a great man, but he is not.

No man is great who is touchy; who is always considering his own dignity to undermine and slap at; who throws a cloud over every event when he is not

put forward as the high muck-a-mack. Such people are not merely sources of great unhappiness but are deadweights to any cause.

They never know anything of the beautiful virtue that best commends all great causes. In Proverbs we read: "Before honor is humility;" but these petulant men never thought of that; self-seeking before humility is their experience. It is a sad comment that the people are partly to blame for this, for they often take sides with a man's peevishness, and defend his spite, as if the man's personality was greater than his cause.

When it happens that some great public duty rests upon a man, and he has to be patted on the back, and fed with sugar plums, in order to keep him faithful to it, you have one of the perversities of human nature. The way to treat such cases is to let the man swelter in his self-esteem, until he realizes how nicely the world can get along without him.

Lincoln's favorite poem was entitled, "Oh, Why Should the Spirit of Mortal Be Proud!" And it was no doubt the sentiment of these noble verses that contributed to the true greatness of the great president. His whole life illustrated the Scriptural injunction: "Before honor is humility." That was why he served his country so well.—Ohio State Journal.

DR BARRETT'S BOOK.

Rev. J. Pressley Barrett, D. D., formerly of Norfolk, and now of Dayton, Ohio, has just issued a very handsome volume, entitled "The Centennial of Religious Journalism," which relates especially to the career of "The Herald of Gospel Liberty," the organ of the Christian denomination, of which the Memorial Christian Temple and other churches of this city and sections, are branches. It also reviews the work of other papers and means of usefulness of that denomination during the century just passed. "The Herald of Gospel Liberty"—which is referred to in the title of the volume as "the oldest religious newspaper"—was published for the first time one hundred years ago today, or on September 1st, 1808. Rev. Dr. Barrett is its present editor, and the late Rev. Dr. C. J. Jones, also a former Norfolk man, was its editor from 1835 to 1888, so that much interest is felt in this section in the centennial of the Herald's birth. The anniversary volume contains among many other illustrations excellent likenesses of Rev. Drs. Barrett and Jones, and is filled with reading matter that must needs be of interest to all the members of the denomination everywhere.—Norfolk, Va. Dispatch.

(Begun on page 6)

userips; and yet notwithstanding her vast learning, she is as simple-minded as a child. She is absolutely truthful. And that is what perplexes me—The best people of the world, the most faithful and true, are those who love the Bible most, and order their lives by it. They are the salt of the earth.

I could not help meditating on your grandmother's charge against Campbell's honesty, and I must study the book again, and write you about it.

Your affectionate grandfather,
Higher Critic.

IMPROVED PASSENGER SERVICE VIA SOUTHERN RAILWAY.

Effective Sept. 6th. Southern Railway will inaugurate through Pullman car service between Raleigh, N. C. and Atlanta, Ga. This sleeper will be handled on train 139, which leaves Raleigh at 4:05 p. m., and on train 43 from Greensboro, arriving Atlanta 6:25 a. m. Northbound on train 44, which leaves Atlanta 9:25 p. m., arriving at Raleigh 12:30 Noon, following day. Train 43 connects at Salisbury with train 35 for Asheville, Knoxville, Chattanooga, Memphis, Cincinnati, Chicago, and other points.

For Pullman reservation, call on or write W. H. McGlamery, P. and T. A., Raleigh; or R. H. DeButts, P & T. A., Greensboro.

R. L. Vernon, T. P. A.,
Charlotte, N. C.

YOUR CHURCH PAPER.

No church official or lay member is creditable to her altars and faithful to her vows who can and does not read her Church papers. Nor is he faithful to his family if he leave them to the mercy of the secular press. The over-worked and shut-in wife and mother, the daughter verging into the whirlpool of social life, the son into the maelstrom of business, and the younger ones in the inexperienced hands of the isolated teacher, are unsafe without this helper. It is cause for serious self-examination for a man to have in some paper a counselor for his business, another for his politics, another for his literary diversion, another for children's culture, and none for his religion. It is like practicing self-denial by use of tainted and deteriorated atmosphere, which is more a charge upon his sanity than a credit to his heroism. It certainly looks as if he thought lightly of the church whose pulpit brought him to Christ and whose altars he trusts to help him to heaven. Dr. Broadus said of such a man: "His conduct indicates a lack of interest in religious things, which is painful in any case, and in those who profess to be

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free.

Sold by Druggists. Price, 75c. per bottle.



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To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

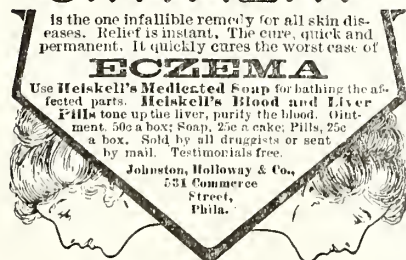


MEDICINE.

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

FREEMAN DRUG CO.,
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HEISKELL'S OINTMENT

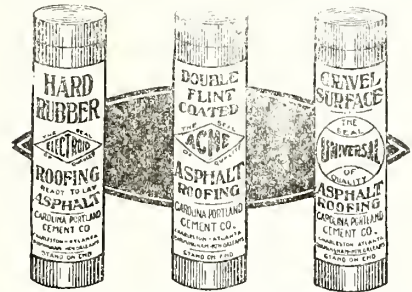


Christians, alarming.—Western Recorder.

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Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.



The above are types of Roofings scientifically made from NATURAL ASPHALT and LONG WOOL FELT. They are more attractive in appearance, cheaper than shingles, tin, corrugated iron, tar and gravel, etc., and without repairs will last longer.

Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, freight paid to your Railroad Station, at the following prices: "ELECTROID" (Hard Rubber Finish) 1 ply \$1.85, 2 ply \$2.20, 3 ply \$2.60 per square.

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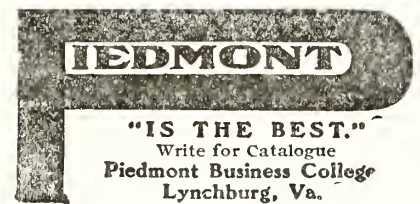
Sufficient large-headed Galvanized Nails. Liquid Cement, and full printed directions for laying, packed in the core of each roll. "YOU CAN PUT IT ON"

Write for Descriptive Catalog "D." Samples free for the asking.

CAROLINA PORTLAND CEMENT CO.,
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Also Portland Cement, Lime, Plaster, etc.

\$\$\$ \$\$\$ TWO HUNDRED \$\$\$ \$\$\$
pays for board and tuition in MERIDIAN WOMAN'S COLLEGE for a whole session.
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pays for tuition and board in Club Home of Meridian Woman's College. For particulars, write to J. W. BEESON, Meridian, Miss.



SPRING TIME.

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Poultry Wire.

The best assorted stock in the county. Four different styles and weight.

Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.

BURLINGTON HARDWARE CO.

NEWS ITEMS.

There are in the United States 36 crematories in which 4,000 bodies were incinerated in 1907. No other country cremates as many bodies as America.

On Sept. 10, Mr. Orville Wright broke the flying machine world's record he had made the day before by plying around the drill grounds of Fort Myer 58 times in 65 minutes and 52 seconds, managing his machine in a 10-mile wind with ease and coming down in safety and at pleasure.

Out in Nebraska the law requires all property to be assessed for taxation at its actual value. Under this law, and upon which he pays taxes, William Jennings Bryan's farm is assessed at \$318 per acre, there being 159 acres assessed at \$50,575, which is regarded as a fair estimate. Either Nebraska laws of assessing property are far more rigid than any in these parts, or Mr. William Jennings Bryan has a very fine and valuable farm indeed, assessed as it is for taxation at \$318 per acre.

The Christian Indicator of Kokomo, Indiana, comments thus: "We knew a preacher, a poor man, who was called a distance of fifty miles to preach the funeral of the wife of a man who was well to do; yet the preacher did not receive a cent for his services—not even his car fare! The preacher had to borrow the money upon which to make the trip, and he had hard work to get the means to repay the loan when he returned from the funeral. Should the same preacher be called upon to go and preach the funeral of that husband when he dies, if he will send us the obituary we solemnly promise that we will add a line to it stating that the probable cause of the man's death was hog cholera."

According to a recent writer in The Circle, there were three billion bushels of corn grown in the United States in the year 1906, enough to feed the entire human population for three years. There were one hundred million acres planted that year, the money value of the crop being \$1,170,000,000. The corn crop is worth twelve times as much as the product of all our gold mines, and is three times as large as all the production of all the gold mines in the world. The corn crop of the country is greater in value than all other agricultural crops combined, and corn is put to more uses than any other product known to man. The human family is dependent upon corn as upon no other growth of the soil and the various uses to which it is put multiply with each succeeding generation.

Northwestern Mutual Life Insurance Co.

NEW BUSINESS PAID FOR . . .

1905	\$90,354,038
1906	93,063,452
1907	102,233,634

Each year larger than any in the previous history of the Company.

SIGNS OF THE TIMES

The rapid increase in the new business of the Northwestern during the period of life insurance investigation and thereafter shows that the Northwestern has never lost the confidence of the public and that it is easier than ever to write business for The Northwestern.

It is capable of easy demonstration that The Northwestern is the best Company to insure in.

See The Northwestern's 1908 policy contract with its dividend Options. Paid-up and Endowment Options, Options of Settlement and the new Premium Loan feature.

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Buckets, Churns,
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For the Kitchen, Dairy and Well. Bound with highly polished brass.

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